[106 cont.]

782 Magic prayers. As a matter of interest we transcribe be-
● 424 low without any comment the following statement we recorded:
789 there are a few special prayers only known to certain natives, the verbal formula of which they sell at times to whoever may need it, on the understanding that these prayers will be used in all good faith and belief in their magic power, prayers that serve to cure whatever plagues may occur, and frequently do occur, in the cotton fields.

538 Magic charms in the oral literature. From the stories we
789 were able to collect among the Guajiro natives relating to their
755 daily life, there is one that has a clear connection with magic charms. It is the one which refers to the struggle of the Indian Kurĭta-Páta, of Jarara, with some Kusina Indians who had come to rob him of his livestock. In this struggle the Jarara Indian was wounded in the thigh, and his cure was effected through a dream in which it was communicated to him that he should swallow a charm (a tuma, "a precious stone") and leave his wife to exchange her for a slave. Kurĭta-Páta obeyed these injunctions and was cured.

We have then a new magic charm which has a medicinal function and which must be added to those we have already noted throughout this chapter. Its magic action is combined with a social act of great importance within the Guajiro community: that of a man leaving his own wife and replacing her
[567] with a slave, descending thereby in the social scale, as there is a great difference in status between a free woman and a common slave or bond servant. A new magic object, the tuma, appears as the possessor of supernatural powers capable of warding off those evils that can overpower an individual.

789 Summary and classification. 1) What we have called magic charms [contras mágicas] in this chapter include three classes of known magic objects: fetishes, amulets, and talismans. [107]

2) All these possess in greater or lesser degree a magic power capable of working either good or evil.

3) Their action in the majority of cases can be controlled and directed by their owners, especially in the case of doing ill